The Mothers of the Ummat.

The beloved wives of Rasulullaah (sallallahu alaihi wasallam)

Hadhrat Khadija (radhiAllaahu anha)

Hadhrat Khadija (radhiAllaahu anha) was the first wife of Nabi (sallallahu alaihi wasallam) and she was the mother of Hadhrat Faatima (radhiAllaahu anha) and she was the Nani (maternal grandmother) of Hadhrat Hassan and Hussein (radhiAllaahu anhuma). Her father=s name was Khuwailid, her paternal grandfather=s name was Asad, her mother=s name was Faatima, and her maternal grandmother=s name was Zaahida. She was a Quraishi. She married Nabi (sallallahu alaihi wasallam), when she was 40 years of age. At that time Nabi (sallallahu alaihi wasallam) was 25 years old.

Prior to her coming into Nabi (sallallahu alaihi wasallam)=s Nikah, she was married to two other persons, one after the other. She bore children for both of them. One of her previous husband=s name was Abu Haala, and the other was Ateeq bin Aa`id. There is a difference of opinion between the historians, regarding which husband was the first and which was the second. The author of AIsti`aab@, has preferred the opinion that Abu Haala was the first and Ateeq bin Aa`id was the second.

HOW SHE CAME INTO THE SANCTUARY OF NABUWWAT

After Hadhrat Khadija (radhiAllaahu anha)=s two husbands passed away, one after the other, many noble persons were hopeful of marrying her owing to her honour, respect and wealth. However, what had happened was the desire of the Greatest, Allaah Subhaanahu Wa Ta`ala. Allaah Ta`ala had decreed that Hadhrat Khadija (radhiAllaahu anha) be honoured with marriage to the best of Mankind (sallallahu alaihi wasallam). And that she be blessed with the title of AUmmul Mu`mineen@ (Mother of the Believers).

When Nabi (sallallahu alaihi wasallam) reached the age of 25 years, his uncle Abu Talib, regretfully told him that he will not be able to financially assist him, and that times were tough. He suggested that Nabi (sallallahu alaihi wasallam) do as many other persons were doing, in that they were taking the merchandise of Hadhrat Khadija (radhiAllaahu anha), to Shaam (Syria), and selling it for a profit.

When Hadhrat Khadija (radhiAllaahu anha) heard that Muhammad Bin Abdullaah Al-Ameen (sallallahu alaihi wasallam)=s uncle had advised him to take her goods to sell, she took the opportunity to send a message to the trustworthy, honest and veracious Nabi (sallallahu alaihi wasallam), and invited him to be an agent for her. She promised him twice the profit she usually paid her other agents. Rasulullaah (sallallahu

alaihi wasallam) accepted her offer and he took her goods to Shaam. Hadhrat Khadija (radhiAllaahu anha) sent her slave AMaisara@ with him. Nabi (sallallahu alaihi wasallam) sold the merchandise very wisely, and Hadhrat Khadija (radhiAllaahu anha) reaped more profit that year , than she had in any of the previous years.

On the journey, Maisara, saw many unique things about Nabi (sallallahu alaihi wasallam) that he had never seen before. Once whilst they were stationed under a tree, a Raahib (priest), who was also with, asked Maisara, regarding the identity of Nabi (sallallahu alaihi wasallam). Maisara replied that he is a resident of Makkah, and a Quraishi. The Raahib, said that he (Nabi (sallallahu alaihi wasallam)) will become a Prophet. He said this because he saw in Nabi (sallallahu alaihi wasallam) two signs of the Seal of Prophethood, which were recorded in the scriptures of old.

As the caravan reached Makkah, it was in the afternoon, and Hadhrat Khadija (radhiAllaahu anha) was sitting the upper storey of her house, when she saw that two Angels were shading Nabi (sallallahu alaihi wasallam). Besides this, she heard from her slave Maisara, other similar and very strange incidences which occurred during the journey. He also mentioned the incident regarding the Raahib, that he said Nabi (sallallahu alaihi wasallam) was to be the final Prophet. Thereafter Hadhrat Khadija (radhiAllaahu anha), sent a proposal of Marriage to Nabi (sallallahu alaihi wasallam).

The sister of Ya`la bin Umayya, Nafeesa, took the proposal. Nabi (sallallahu alaihi wasallam) accepted and his uncles, Hadhrat Hamza (radhiAllaahu anhu), and Abu Taalib were pleased at this.

Hadhrat Hamza (radhiAllaahu anhu), Abu Taalib and other members of Nabi (sallallahu alaihi wasallam) came to Hadhrat Khadija (radhiAllaahu anha)=s house for the occasion of the Nikah. By that time, the mother of Hadhrat Khadija (radhiAllaahu anha) had passed away, and her uncle, Amar bin Asad. participated in the occasion. Besides him there were other members of Hadhrat Khadija (radhiAllaahu anha)=s family also present at the Nikah. The Mehr (dowry) was set at 500 Dirhams, on the Mashwera of Amar bin Asad, and later Hadhrat Khadija (radhiAllaahu anha) was honoured with the title of Ummul Mu`mineen.

Hadhrat Ibn Abbaas (radhiAllaahu anhu) reports that during the time of ignorance, the women of Makkah used to gather at joyous occasions. On one such occasion Hadhrat Khadija (radhiAllaahu anha) was also present. Suddenly a man appeared and said in loud voice: AOh women of Makkah! There will be a prophet from this city of yours, whose name will be Ahmad. If any of you get the opportunity to marry him then certainly do so.@ The women, upon hearing this, set up a labyrinth (maze) - [in order to compete and see who the fortunate one will be]. Hadhrat Khadija (radhiAllaahu anha) tied a knot (as a guide), and she succeeded over all the others.

HADHRAT KHADIJA (radhiAllaahu anha) WAS THE FIRST TO ACCEPT ISLAAM AND HAD A COMPLETE SHARE IN ISLAAM=S RISE TO SPLENDOUR

Hadhrat Khadija (radhiAllaahu anha) had this great honour of having been the first person to accept the message of Nabi (sallallahu alaihi wasallam). Prior to her acceptance, no man or woman, young or old, and no child had accepted the message. The author of Mishkaatul Kamaal, had recorded in the section; AAsmaa-ur-Rijaal@ (names of all the notable characters) :
AShe was the first to bring Imaan, from the entire mankind, from the men and the women@.
It is also recorded in AIsti`aab@, from Hadhrat Urwa (radhiAllaahu anhu) :
AThe first person to accept Imaan, from amongst the men and women was Khadija binti Khuwailid (radhiAllaahu anha)@.
Haafiz Ibn Katheer (rahmatullahi alaihi) writes in ABidaya@, from Muhammad bin Ka`ab (radhiAllaahu anhu) :
AThe first person to accept Imaan from this Ummat was Khadija (radhiAllaahu anha). The first men (to accept Islaam) was Abu Bakr and Ali

(radhiAllaahu anhuma).
Once Nabi (sallallahu alaihi wasallam) said the following in reply to a question of Hadhrat Aisha (radhiAllaahu anha):
AShe (Hadhrat Khadija (radhiAllaahu anha)) brought faith in me, when the others disbelieved. She attested to my message, when others falsified me. She assisted me financially, when others deprived me. Allaah Ta`ala, blessed me with children from her, when I was not the father of any of my other wives= children.@

Hadhrat Khadija (radhiAllaahu anha) has great claim to Islaam=s rise to glory. Prior to declaration of Nabuwwat, Nabi (sallallahu alaihi wasallam), used to seclude himself in the cave of Hira. Hadhrat Khadija (radhiAllaahu anha) used to prepare provisions for Nabi (sallallahu alaihi wasallam), during these expeditions. Rasulullaah (sallallahu alaihi wasallam) used to spend many consecutive nights in the cave. He used to return when his provisions were depleted, and go back again. On one such occasion when Nabi (sallallahu alaihi wasallam) was in the cave, occupied in Ibaadat, an Angel appeared and ordered him to read (AIqra!@). Nabi (sallallahu alaihi wasallam) said: AI am illiterate@. The Angel took hold of Nabi (sallallahu alaihi wasallam) and squeezed him against itself and let him loose. The Angel again said: AIqra!@ . Nabi (sallallahu alaihi wasallam) again gave the same reply. For the second time the Angel squeezed Nabi (sallallahu alaihi wasallam), let him go and said: AIqra!@. Nabi (sallallahu alaihi wasallam) again gave the same reply. The Angel squeezed Nabi (sallallahu alaihi wasallam), for the third time and thereafter, the Angel began reciting. He read the first five Aayaat of Surah Qalam (Iqra). After hearing these Aayaat, Nabi (sallallahu alaihi wasallam) memorised them and went home in fear. He told Hadhrat Khadija (radhiAllaahu anha): ACover me in a blanket, cover me in a blanket!@ She did as she was told and after a while, this fear gradually subsided in Nabi (sallallahu alaihi wasallam). Thereafter, Rasulullaah (sallallahu alaihi wasallam) narrated the entire incident to Hadhrat Khadija (radhiAllaahu anha), and he said: AI feared for my life.@ Women are usually more feeble natured , and when they see men in a state of fear, they usually get more frantic. However, Hadhrat Khadija (radhiAllaahu anha), was not in the least bit fazed. She gave Nabi (sallallahu alaihi wasallam) courage and consoled him, saying:

ANever, I take an oath in Allaah, Allaah Ta`ala will never place you in difficulty or disgrace you. (You have such great qualities and traits, that) You strengthen family ties, you take the burden of others, help the poor, serve the guests, and you assist the truth at the times of difficulty.@ Hadhrat Khadija (radhiAllaahu anha), then took Nabi (sallallahu alaihi wasallam) to her cousin, Waraqa bin Nawfil. She told him: AOh brother, listen to what he (sallallahu alaihi wasallam) has to say.@ Waraqa, was an old man, whose eyesight was failing him. He was a devout and true Christian. He asked Nabi (sallallahu alaihi wasallam): AWhat did you see?@ Nabi (sallallahu alaihi wasallam) narrated the entire incident to him. Thereafter, Waraqa said: AThis is Namoos (the great Angel, Jibraeel(alaihi salaam)), who was sent to Moosa alaihi salaam). I wish that I was young, and that I am alive, when your nation will expel you.@

Haafiz Ibn Katheer (rahmatullahi alaihi) quotes in ABidaya@, from Baihaqi, that during the initial stages of Nabuwwat, Hadhrat Khadija (radhiAllaahu anha) said to Nabi (sallallahu alaihi wasallam): AWhen Jibraeel (alaihi salaam) comes to you can you inform me thereof?@ Nabi (sallallahu alaihi wasallam) replied in the affirmative. When Hadhrat Jibraeel (alaihi salaam) came, Nabi (sallallahu alaihi wasallam) told her: AOh Khadija, here is Jibraeel.@ Hadhrat Khadija (radhiAllaahu anha) asked Nabi (sallallahu alaihi wasallam): ACan you see him at this moment?@ Nabi (sallallahu alaihi wasallam) replied: AYes!@ Hadhrat Khadija (radhiAllaahu anha) told Nabi (sallallahu alaihi wasallam) to stand up and sit on her right hand side. Nabi (sallallahu alaihi wasallam) accepted her request and did as she requested. Then, Hadhrat Khadija (radhiAllaahu anha) asked: ACan you still see Jibraeel (alaihi salaam)?@ Nabi (sallallahu alaihi wasallam) replied in the affirmative. She then told him(sallallahu alaihi wasallam), to sit on her lap. Nabi (sallallahu alaihi wasallam) did this and she again asked: ACan you still see Jibraeel (alaihi salaam)?@ Again Nabi (sallallahu alaihi wasallam) replied in the affirmative. Thereafter, Hadhrat Khadija (radhiAllaahu anha) removed her scarf and her hair was revealed. Then she asked: ACan you still see Jibraeel (alaihi salaam)?@ Now, Nabi (sallallahu alaihi wasallam) said: ANo, I cannot see him.@ Upon hearing this, Hadhrat Khadija (radhiAllaahu anha) said; AKnow, now for sure, that this is an Angel. You should remain steadfast, and accept the glad-tidings of Prophethood (because had it been shaitaan, that came to you, then when I revealed my hair,

he would not have disappeared. Angels are modest).@ This incident displayed the intelligence and wisdom of Hadhrat Khadija (radhiAllaahu anha).

After Nabi (sallallahu alaihi wasallam) proclaimed Nabuwwat, he began preaching Islaam, and the Mushrikeen (idolaters) became his enemies, and they harassed Nabi (sallallahu alaihi wasallam) in various ways. The entire nation became his enemies, including (some) his close friends. During these extremely trying times, the only helpers he had was his uncle Abu Taalib, and his beloved wife, Hadhrat Khadija (radhiAllaahu anha).

Haafiz Ibn Katheer (rahmatullahi alaihi) writes in ABidaya@:
AHadhrat Khadija (radhiAllaahu anha) was the first to bring faith in Allaah Ta`ala and His Nabi (sallallahu alaihi wasallam). She testified to the message that he brought. Allaah Ta`ala alleviated the burden and tribulations from Nabi (sallallahu alaihi wasallam), owing to her acceptance. When Nabi (sallallahu alaihi wasallam) began preaching and the people turned his speech upside down, and they falsified him, then Allaah Ta`ala used Hadhrat Khadija (radhiAllaahu anha), to alleviate and lighten his grief and sorrow. When he returned home, then she would encourage him and give him fortitude. She used to testify to his message.@

The following is written in the ASeerat of Ibn Hishaam@, regarding Hadhrat Khadija (radhiAllaahu anha):
AHadhrat Khadija (radhiAllaahu anha) was Nabi (sallallahu alaihi wasallam)=s, veritable Wazir (minister / right-hand), in so far as Islaam (history) is concerned.@

Whatever affliction and difficulty came upon Nabi (sallallahu alaihi wasallam), his grief and sorrow was shared by Hadhrat Khadija (radhiAllaahu anha). She also bore many of the difficulties, together with Nabi (sallallahu alaihi wasallam). She gave excellent support, encouragement and motivation to Rasulullaah (sallallahu alaihi wasallam).

THE STAY IN THE VALLEY OF ABU TAALIB

On one occasion the Mushrikeen of Makkah decided that there be a boycott of the Banu Haashim and Banu Abdul Mutallib. No one should sit with them nor speak to them. No one should trade with them nor allow any of them into their homes. Reconciliation will only take place once they (Banu Haashim) decide to hand Nabi (sallallahu alaihi wasallam) over to the Mushrikeen, and they be allowed to kill him. This was not only a verbal threat, it was written on a scroll and hung on the walls of the Kaaba Shareef, so that every person should get wind of it, and respect it. Due to this treaty, Nabi (sallallahu alaihi wasallam), the entire Banu Haashim and Banu Abdul Mutallib, spent three years in the valley, between two mountains. They spent these three years in poverty and starvation. Men , women and children cried out in pangs of hunger and thirst. Rasulullaah (sallallahu alaihi wasallam), Hadhrat Khadija (radhiAllaahu anha) and all their children also suffered in this valley. They bore this difficulty and starvation in the name of Deen. After three years this treaty was eaten up by termites, thereafter, these people were allowed to come out of the valley.

HADHRAT KHADIJA (radhiAllaahu anha)=S WEALTH WAS SPENT IN ISLAAM=S RISE TO SPLENDOUR

Hadhrat Khadija (radhiAllaahu anha) spent all her time and energies in the service of Nabi (sallallahu alaihi wasallam). She also gave all her wealth in the course for Islaam. She submitted all her wealth for this noble course. Allaah Ta`ala addresses Nabi (sallallahu alaihi wasallam) in the Qur`aan Shareef as follows:

AAnd Allaah Ta`ala found you without wealth, and (HE) made you wealthy.@

Regarding this Aayat, the Mufassireen, say that Nabi (sallallahu alaihi wasallam) was granted wealth through the wealth of Hadhrat Khadija (radhiAllaahu anha). She regarded her wealth to be Nabi (sallallahu alaihi wasallam)=s wealth. Nabi (sallallahu alaihi wasallam) said: AShe gave me her wealth, which I spent in the path of Allaah Ta`ala.@

Hadhrat Zaid bin Haarith (radhiAllaahu anhu) was being sold in Makkah (as a slave). Hadhrat Khadija (radhiAllaahu anha) bought him and gave him as a gift to Nabi (sallallahu alaihi wasallam). Nabi (sallallahu alaihi wasallam) set him free and made him like a son. Hadhrat Zaid (radhiAllaahu anhu) was also from amongst the very first persons to accept Islaam, and he participated in all the battles with Nabi (sallallahu alaihi wasallam). Hadhrat Khadija (radhiAllaahu anha) was the means of his being freed from the clutches of slavery, and placed in the service of Islaam.

PERFORMANCE OF SALAAT

The five times daily Salaat was not yet made Fardh during the lifetime of Hadhrat Khadija (radhiAllaahu anha). Nabi (sallallahu alaihi wasallam) went for Mi`raj, only after the demise of Hadhrat Khadija (radhiAllaahu anha), that is when Salaat was ordained. However, during her lifetime, Salaat in general was performed, and she used to perform it with Nabi (sallallahu alaihi wasallam). Haafiz Ibn Katheer (rahmatullahi alaihi), writes that general Salaat was shown to Nabi (sallallahu alaihi wasallam) by Hadhrat Jibraeel (alaihi salaam). Once he came to Nabi (sallallahu alaihi wasallam) and at a certain place where he struck the ground with his heel and a spring of water gushed forth. Both of them made wudhu there, and Hadhrat Jibraeel (alaihi salaam) performed two Rakaats Salaat. Nabi (sallallahu alaihi wasallam) learnt wudhu and Salaat from Hadhrat Jibraeel (alaihi salaam). Thereafter, Nabi (sallallahu alaihi wasallam) went home, took the hand of Hadhrat Khadija (radhiAllaahu anha), showed her to the place where Hadhrat Jibraeel (alaihi salaam), had shown him, and there he performed wudhu and two Rakaats, as he had seen Hadhrat Jibraeel (alaihi salaam) doing. Thereafter, the two of them performed Salaat in secrecy.
Afeef Kandi reports that he was in Makkah, on the occasion of Hajj. He was with Abbaas bin Abdul Mutallib, with whom he came to do business. At that time Hadhrat Abbaas (radhiAllaahu anhu) had not yet accepted Islaam. Afeef says that his eyes suddenly fell upon a person who came out of a tent, went to the Kaaba Shareef, and began performing Salaat. Then he says he saw a lady also come out of the tent and perform Salaat beside this man. Then he saw a boy also come out and perform Salaat. After seeing this sight, Afeef asked: AOh Abbas! What religion is this, that until today we were not aware of?@ Hadhrat Abbaas (radhiAllaahu anhu) replied: AThis youth is Muhammad bin Abdullaah, who claims that Allaah Ta`ala had sent him as a prophet. he also claims that the kingdoms or Qaisar and Kisra (Roman and Persian kings), will be conquered at his hands. The lady is Khadija binti Khuwailid, who has also brought faith in him. The boy, Ali bin Abi Taalib, is the cousin of the youth, who had also brought faith in him. Afeef says that he wished he had brought faith on that day, and be counted from amongst the first (mature Males), to have brought Imaan.

NABI (sallallahu alaihi wasallam)=S CHILDREN FROM HADHRAT KHADIJA (radhiAllaahu anha)

Hadhrat Khadija (radhiAllaahu anha) also had this honour, that she was the only wife of Nabi (sallallahu alaihi wasallam), that bore him children. No other wife of his bore him any children. One son, Hadhrat Ebrahim, was born from his slave, Maria Qibtiya (radhiAllaahu anha). All the historians and researchers are unanimous on this fact, that Nabi (sallallahu alaihi wasallam) had four daughters. The majority say that the eldest was Hadhrat Zainab, then Hadhrat Ruqayya, then Hadhrat Umme Kulthoom, then Hadhrat Faatima (radhiAllaahu anhunna ajmaeen).

Regarding the sons of Nabi (sallallahu alaihi wasallam) there is a difference of opinion. The reason being that all of them passed away in their

infancy, and at that time there was no definite calender in place, which added to the vagueness and uncertainty regarding them.

Majority of the historians, rule that Nabi (sallallahu alaihi wasallam) had three sons. Two from Hadhrat Khadija (radhiAllaahu anha) and one from Hadhrat Maria Qibtiya (radhiAllaahu anha). Including these two sons, Nabi (sallallahu alaihi wasallam) had six children - 4 daughters and 2 sons- from Hadhrat Khadija (radhiAllaahu anha). The first son born to Nabi (sallallahu alaihi wasallam) from Hadhrat Khadija (radhiAllaahu anha) was Hadhrat Qaasim (radhiAllaahu anhu). This is where Nabi (sallallahu alaihi wasallam), attained the title of Abul Qaasim. He was born in Makkah, prior to declaration of Nabuwwat, and he passed away there also. He had already begun walking and was about 1 2 to 2 years in age. The second son born to Nabi (sallallahu alaihi wasallam) from Hadhrat Khadija (radhiAllaahu anha) was Hadhrat Abdullah (radhiAllaahu anhu). He also passed away in his infancy. He was born after declaration of Nabuwwat, hence he received the title of ATayyib@ and ATaahir@ (both meaning pure).

Regarding the daughters of Nabi (sallallahu alaihi wasallam), we have written a separate biography for them. In this (kitaab), the details regarding Hadhrat Ebrahim (radhiAllaahu anhu) are also recorded therein.

HER VIRTUES

The pure and chaste lifestyle of Hadhrat Khadija (radhiAllaahu anha), even prior to her acceptance of Islaam, earned her the title of ATaahirah@. After her marriage to Nabi (sallallahu alaihi wasallam), the virtues, intelligence, excellences and honour she attained owing to this, is not even necessary to mention.

Hadhrat Aisha (radhiAllaahu anha), mentions that from amongst the wives of Nabi (sallallahu alaihi wasallam), she was most envious of Hadhrat Khadija (radhiAllaahu anha).That is notwithstanding the fact that she did not even see Hadhrat Khadija (radhiAllaahu anha). The reason for her envy, was that Nabi (sallallahu alaihi wasallam) always spoke of her. Many a times he would slaughter a goat and send the meat to the friends of Hadhrat Khadija (radhiAllaahu anha). Hadhrat Aisha (radhiAllaahu anha) used to say to Nabi (sallallahu alaihi wasallam) on such occasions: AYou deliberate upon her (Hadhrat Khadija (radhiAllaahu anha)) so much that one will think that besides her, you do not have any other wife in this world or in the Aakhirah.@ Upon hearing this Nabi (sallallahu alaihi wasallam), used to say: AShe was so excellent, she was so excellent, and I had children from her.@ [Bukhari / Muslim]
Subhaanallah, where in this world will you find such affection, attachment and fondness, that a person sends things to the friends of his beloved, after her demise, and he attends to them as she used to when she was alive.

Once Hadhrat Khadija (radhiAllaahu anha), was bringing food to Nabi (sallallahu alaihi wasallam), whilst Hadhrat Jibraeel (alaihi salaam) was with him. Before she came in the presence of Nabi (sallallahu alaihi wasallam), Hadhrat Jibraeel (alaihi salaam) came close to Nabi (sallallahu alaihi wasallam), and made a request. He said; AKhadija is approaching, when she comes to you, convey Allaah Ta`ala=s and my Salaams to her, and give her the glad tidings of such a place in Jannat, which will have pearls. There will be absolutely no noise and clamour there, nor will there be any sort of difficulty or adversity@.

Jannat will be such a place where there will be no undue noise and reprehensible condition. However, Hadhrat Khadija (radhiAllaahu anha) was given this special glad tidings, regarding a tranquil and serene Jannat, because she had to undergo such great difficulties and afflictions levelled by the Kuffaar, and she (together with Nabi (sallallahu alaihi wasallam)) had to hear such vile things being said about them, that it placed a great burden upon her. Hence this consolation of a serene abode.

Hadhrat Ibn Abbaas (radhiAllaahu anhu) reports that Nabi (sallallahu alaihi wasallam) said that the best of the women in Jannat will be Khadija binti Khuwailid, Faatima binti Muhammad, Maryam binti Imraan and Aasiya binti Mazaahim (wife of Fir`oan).
In one narration Hadhrat Aisha (radhiAllaahu anha), reports: AWhenever Nabi (sallallahu alaihi wasallam) entered the house, he would never leave until he mentioned the name of Hadhrat Khadija (radhiAllaahu anha). On one such occasion, I blurted out as a (false) sense of honour overcame me; >You are reminiscing about an old woman!=. Nabi (sallallahu alaihi wasallam) became very annoyed. Thereafter, I decided never to ever speak bad of Hadhrat Khadija (radhiAllaahu anha).@

Nabi (sallallahu alaihi wasallam) never married another woman during the lifetime of Hadhrat Khadija (radhiAllaahu anha). After her demise he (sallallahu alaihi wasallam) married Hadhrat Aisha (radhiAllaahu anha) and Hadhrat Saudah (radhiAllaahu anha).

HER DEMISE

Hadhrat Khadija (radhiAllaahu anha) passed away in the 10th year after declaration of Nabuwwat, in the month of Ramadaan, in Makkah Mukarrama. At that time she was 65 years of age. She remained in the company and companionship of Nabi (sallallahu alaihi wasallam) for about 25 years. She spent 15 years with Nabi (sallallahu alaihi wasallam) before proclamation of Nabuwwat and 10 years thereafter. At the time of her demise, Salaatul Janaaza was not yet ordained. She was shrouded and buried in the graveyard of AHujoon@, which is today known as AJannatul Ma`la@. RadhiAllaahu anha.

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Hadhrat Aisha (radhiAllahu anha)

She is the daughter of Hadhrat Abu Bakr (radhiAllaahu anhu). There is a difference of opinion regarding her mother=s name. Some said it was Zainab, but she was known by the title of AUmme Roomaan@. She was the first and only virgin wife of Nabi (sallallahu alaihi wasallam). Besides her all Nabi (sallallahu alaihi wasallam)=s other wives were widows. Hadhrat Aisha (radhiAllaahu anha) was born about 4 to 5 years after proclamation of Nabuwwat, and she was married to Nabi (sallallahu alaihi wasallam) at the age of six. She went to the home of Nabi (sallallahu alaihi wasallam) at the age of nine. The Nikah took place in Makkah and the Rukhsati (sent to husband), took place in Madinah. She remained in the service of Nabi (sallallahu alaihi wasallam) for 9 years. She was 18 years old when Nabi (sallallahu alaihi wasallam) passed away.

NIKAH

After the demise of Hadhrat Khadija (radhiAllaahu anha), Hadhrat Khaulah binti Hakeem (radhiAllaahu anha) told Nabi (sallallahu alaihi wasallam) that he should remarry. Nabi (sallallahu alaihi wasallam), asked her: AWho to?@ She replied that he could marry whoever he wished, a virgin or a widow. Nabi (sallallahu alaihi wasallam) asked as to which virgin she had in mind.
She replied; AFrom amongst all the creation, your best friend is Abu Bakr. You could marry his daughter, Aisha.@ Nabi (sallallahu alaihi wasallam) then asked her, regarding which widow she had in mind. She replied: ASaudah binti Zam`a, who has brought Imaan in you, and follows you.@

Upon hearing this Nabi (sallallahu alaihi wasallam) told her to go to both places and propose for him. Hadhrat Khaulah (radhiAllaahu anha) first went to Hadhrat Abu Bakr (radhiAllaahu anhu)=s home. At the time Hadhrat Abu Bakr (radhiAllaahu anhu) was not at home. She told

Umme Roomaan, that she has some news for her. She told her that Allaah Ta`ala had intended glad tidings for their home. Upon enquiry she replied that Nabi (sallallahu alaihi wasallam) had sent her with a proposal of marriage for Hadhrat Aisha (radhiAllaahu anha).

Hadhrat Umme Roomaan, said that she should wait for the arrival of Hadhrat Abu Bakr (radhiAllaahu anhu). When he arrived she told him the glad news.

Hadhrat Abu Bakr (radhiAllaahu anhu) said: AShe is the niece of Nabi (sallallahu alaihi wasallam)@ - He regarded himself as the brother of Nabi (sallallahu alaihi wasallam). ACan Nabi (sallallahu alaihi wasallam) marry her?@ Then Hadhrat Khaulah (radhiAllaahu aha) went to Nabi (sallallahu alaihi wasallam),and asked him regarding the query of Hadhrat Abu Bakr (radhiAllaahu anhu). Nabi (sallallahu alaihi wasallam) said : ATell Abu Bakr that he and I are brothers in Deen, I can marry his daughter.@ Hadhrat Khaulah (radhiAllaahu anha) took this news to Hadhrat Abu Bakr (radhiAllaahu anhu), who gladly consented to the proposal. He called Nabi (sallallahu alaihi wasallam) and the Nikah was performed.

Thereafter Hadhrat Khaulah (radhiAllaahu anha) went to Hadhrat Saudah (radhiAllaahu anha), who indicated her towards her father, Zam`a, they also consented to the proposal, and Nabi (sallallahu alaihi wasallam) was married to her. BThis will, Insha-Allaah be discussed under the subject regarding Hadhrat Saudah (radhiAllaahu anha).

HIJRAT

Nabi (sallallahu alaihi wasallam) took the advice of Hadhrat Khaulah (radhiAllaahu anha) and married Hadhrat Aisha and Saudah (radhiAllaahu anhuma). However, Hadhrat Aisha (radhiAllaahu anha) was left at her parents home, since she was still too young (6 years). Hadhrat Saudah (radhiAllaahu anha) came to Nabi (sallallahu alaihi wasallam) and she was given the domestic responsibilities. Not long thereafter, the Hijrat had begun and most of the Sahabahs reached Madinah Tayyibah. Hadhrat Abu Bakr (radhiAllaahu anhu) also desired to make Hijrat, but Nabi (sallallahu alaihi wasallam) told him not to make haste as he hoped that Allaah Ta`ala will give him a companion. Hadhrat Abu Bakr (radhiAllahu anhu) had lost hope that he would accompany Nabi (sallallahu alaihi wasallam) to Madinah Munawwarah. Nevertheless, when Allaah Ta`ala gave Nabi (sallallahu alaihi wasallam) the order to make Hijrat, he took Hadhrat Abu Bakr (radhiAllaahu anhu) with him. Both of them left their families and went to Madinah. Upon their safe arrival there they made arrangements for their families to join them.

Hadhrat Zaid bin Haarith and Abu Raafi` (radhiAllaahu anhuma) were sent to Makkah with 2 camels and 500 dirhams, in order to bring the families of Nabi (sallallahu alaihi wasallam) and Hadhrat Abu Bakr (radhiAllaahu anhu). On the way they purchased another three camels and arrived in Makkah. There they met Hadhrat Talha bin Ubaidullah (radhiAllaahu anhu). He had also intended to go to Madinah. Eventually all of them left for Madinah Munawwarah. Included in this caravan was; Hadhrat Zaid bin Haarith, his son Usaama, his wife Umme Ayman, the two daughters of Nabi (sallallahu alaihi wasallam), Hadhrat Faatima and Umme Kulthoom, Nabi (sallallahu alaihi wasallam)=s two wives, Hadhrat Saudah and Aisha, the mother, Umme Roomaan, and sister, Asmaa binti Abi Bakr, of Hadhrat Aisha, and her brother Abdullah bin Abi Bakr (radhiAllaahu anhum ajmaeen). On this journey, Hadhrat Aisha (radhiAllaahu anha) and her mother were seated in one canopy, upon a camel. On the way the camel bolted and started fleeing (due to some reason). Hadhrat Umme Roomaan (radhiAllaahu anha), became very perturbed and alarmed regarding the safety of her daughter, Hadhrat Aisha (radhiAllaahu anha). She started screaming: AOh my beloved daughter, oh my bride.@ However, Allaah Ta`ala sent His unseen assistance. A voice from the unseen called out: ALet go of the camel=s bridle!@. Hadhrat Aisha (radhiAllaahu anha) says that she let go of the bridle and the animal came to a halt and returned peacefully.

When they arrived in Madinah, Nabi (sallallahu alaihi wasallam) was busy constructing living quarters around the Masjid-e-Nabawi, with the Sahabahs. Hadhrat Saudah, Faatima and Umme Kulthoom (radhiAllaahu anhunna) were made to reside therein. Hadhrat Aisha (radhiAllaahu anha) was sent to live with her parents.

A few months thereafter, in the month of Shawwal, Hadhrat Aisha (radhiAllaahu anha)=s Rukhsati was made (i.e. she was sent to Nabi (sallallahu alaihi wasallam). The sister of Hadhrat Aisha (radhiAllaahu anha), Hadhrat Asmaa binti Abi Bakr (radhiAllaahu anha) was close to giving birth at the time of Hijrat. She stayed at Quba, and there she gave birth to a son, who was named Abdullah. The father of this son was Hadhrat Zubair (radhiAllaahu anhu), therefore he became known as Abdullah bin Zubair. This was the first child to be born to the Muhaajireen (migrators from Makkah to Madinah). After this birth, the Muslims were greatly overjoyed, because the jews had spread the news that they had done >Jaadoo= (black magic) upon the Muslims and that no children will be born to them. This birth of Hadhrat Abdullah bin Zubair was proof of the jews falsity and their spite for the Muslims.

Hadhrat Asmaa (radhiAllaahu anha) says: AWhen Abdullah was born, I took him to the presence of Nabi (sallallahu alaihi wasallam). Nabi (sallallahu alaihi wasallam) placed the baby in his lap and asked for a date, which was given to him. He chewed upon this date and placed a bit in the mouth of the baby (>Tahneek=)@. This was the first child whose stomach was blessed with the Mubarak saliva of Nabi (sallallahu alaihi wasallam). Nabi (sallallahu alaihi wasallam) also made du`aa for him on this occasion. Hadhrat Abdullah bin Zubair was the nephew of Hadhrat Aisha (radhiAllaahu anha), hence Nabi (sallallahu alaihi wasallam) gave her the title of Umme Abdullah.

RUKHSATI-- (THE DEPARTURE OF HADHRAT AISHA (radhiAllaahu anha) TO THE HOME OF NABI (sallallahu alaihi wasallam)

The Rukhsati of Hadhrat Aisha (radhiAllaahu anha) was in the month of Shawwal. The Arabs used to regard it as a bad omen to marry in the month of Shawwal. Hadhrat Aisha (radhiAllaahu anha) says that, in order to dispel the ignorance of people, Nabi (sallallahu alaihi wasallam)=s Nikah was made to me in Shawwal, and my Rukhsati was made in Shawwal. She says: ATell me, who was Nabi (sallallahu alaihi wasallam)=s favourite wife?@ This was done to dispel the evil belief that marriage in the month of Shawwal meant bad luck, and Nabi (sallallahu alaihi wasallam) intended to rid the people of this belief. Hence, there is nothing wrong in marrying in the month of Shawwal.

It is reported in Bukhari Shareef that Nabi (sallallahu alaihi wasallam) said to Hadhrat Aisha (radhiAllaahu anha), that she was shown to him twice in his dreams. In one dream he saw a person carry her in an extremely beautiful silk cloth. When he (sallallahu alaihi wasallam) opened the cloth, he saw Hadhrat Aisha (radhiAllaahu anha), and said (to himself) that if this is from Allaah Ta`ala, then He will most certainly make it happen. In the second narration it appears as if the person carrying the silk cloth was an Angel.

The Rukhsati occurred as follows. Hadhrat Abu Bakr (radhiAllaahu anhu) once asked Nabi (sallallahu alaihi wasallam) as to why he did not take his bride home. Nabi (sallallahu alaihi wasallam) said that he did not have the amount for the Mehr with him. Hadhrat Abu Bakr (radhiAllaahu anhu) said that he will forward it as a loan to Nabi (sallallahu alaihi wasallam). Nabi (sallallahu alaihi wasallam) accepted this and he took the loan from his brides father, and paid the Mehr.

In a narration in Muslim Shareef, Hadhrat Aisha (radhiAllaahu anha) says that the normal Mehr that Nabi (sallallahu alaihi wasallam) gave his wives was 12 2 Auqiyahs (i.e. 500 dirhams - silver coins). Today thousands are stipulated as Mehr, and if there is a small Mehr given it is regarded as a shame and a disgrace. Who can claim to be more honourable than Hadhrat Abu Bakr (radhiAllaahu anhu), and he gave his daughter for the amount of 500 dirhams. The best of all creations (sallallahu alaihi wasallam), gave the Mehr of 500 dirhams, and he found no

shame or disgrace therein. At that time also, there was importance granted to Mehr. Because Nabi (sallallahu alaihi wasallam) did not take his wife due to the fact that he did not have the amount for Mehr. In these incidences, there are lessons for the Ummat to learn.

Hadhrat Aisha (radhiAllaahu anha) explains the Rukhsati as follows: AI was playing on a swing with my friends when my mother came and called for me. I was not even aware as to why I was being called. She took hold of my hand and led me home. As I stood by the door, I was out of breath (due to hurrying to her call). There my mother took some water and washed my hands and face. Thereafter I was entered into the house. Some Ansaar women were seated in the house. Upon seeing her they said >There is goodness in your coming and a good omen.= My mother placed me in the care of these women,(who >Beautified= me, and thereafter they left). Then Nabi (sallallahu alaihi wasallam) came to me, and it was Chaasht time (mid-morning). This is when Nabi (sallallahu alaihi wasallam) first met his new wife.@ [Bukhari Shareef]

Note the simplicity of the >ceremony=. There was no hue and cry, no horse and carriage and no great procession. There was no pomp and show, no beatified home (hall?), and no waste of money. This is also a point to note, that the bride and groom met in the bride=s home. Today if such a >wedding= be made, it will be a laughing stock. May Allaah Ta`ala save us from ignorance, and may He grant us the ability and guidance to follow the Sunnat practices of His beloved Nabi (sallallahu alaihi wasallam).

THE GREAT BENEFITS ATTAINED BY THE COMPANIONSHIP WITH Rasulullaah (sallallahu alaihi wasallam)

Hadhrat Aisha (radhiAllaahu anha) spent 9 years in the companionship of Nabi (sallallahu alaihi wasallam) and in this period she attained vast oceans of knowledge. She repeatedly asked questions and made queries regarding Deeni matters, always keeping the respect and reverence of Nabi (sallallahu alaihi wasallam) in mind.

Hadhrat Imaam Zuhri (rahmatullahi alaihi) said, that if the knowledge of all the other wives of Nabi (sallallahu alaihi wasallam) and of all the women in the world was to be combined, the knowledge of Hadhrat Aisha (radhiAllaahu anha) would surpass them.

Hadhrat Masrooq (rahmatullahi alaihi) who was a Tab`i, and a student of Hadhrat Aisha (radhiAllaahu anha) said that he saw such Sahabahs that were very advanced in age, who came to Hadhrat Aisha (radhiAllaahu anha) and enquired about necessary Masaa`il.

Hadhrat Abu Moosa (radhiAllaahu anhu) said that whenever, we, the companions of Nabi (sallallahu alaihi wasallam) had a difference regarding any Deeni matter, then we would refer to Hadhrat Aisha (radhiAllaahu anha), where we always received clarification. Besides the Taabi`een, there were many illustrious Sahabahs that were students of Hadhrat Aisha (radhiAllaahu anha).

QUESTIONS POSED TO NABI (sallallahu alaihi wasallam)

Hadhrat Aisha (radhiAllaahu anha) constantly asked Nabi (sallallahu alaihi wasallam) questions. Once she asked Nabi (sallallahu alaihi wasallam), that she has two close neighbours, so when she gives any one of them a gift must she do the same for the other? Which of the two must she give preference? Nabi (sallallahu alaihi wasallam) replied that preference should be given to the one whose door is the closest.

Once, Hadhrat Aisha (radhiAllaahu anha) heard Nabi (sallallahu alaihi wasallam) making the following du`aa : AOh Allaah, grant me an easy reckoning (on the day of Qiyaamah).@ She asked Nabi (sallallahu alaihi wasallam) as to how an easy reckoning will be. Nabi (sallallahu alaihi wasallam) said that an easy reckoning will be when one=s book of deeds will be merely (lightly) perused, and one will be given leave. Then he said: AKnow! Oh Aisha, if anyone=s deeds will be thoroughly scrutinised, he will be (truly) destroyed.@

In one narration, Hadhrat Aisha (radhiAllaahu anha) says that one day she and Hadhrat Hafsa (radhiAllaahu anha) had kept Nafl Fast, they later received food as a gift from someone and they ate therefrom. When Nabi (sallallahu alaihi wasallam) arrived, she says that Hadhrat Hafsa (radhiAllaahu anha), preceded her to asking Nabi (sallallahu alaihi wasallam) the question, that they had broke a Nafl fast, and what the ruling was regarding that? Nabi (sallallahu alaihi wasallam) replied that both of them must keep one day fast in compensation for that one.

Once Nabi (sallallahu alaihi wasallam) said that on the day of Qiyaamah, people will be resurrected in the state of nakedness and uncircumcised (i.e. just like the day they were born). Hadhrat Aisha (radhiAllaahu anha) asked if all the men and women will be in that state, and won=t each of them look at the other? Nabi (sallallahu alaihi wasallam) replied that the condition of that day will be so severe, that no one will even think of looking at the other.
Once Nabi (sallallahu alaihi wasallam) made the following du`aa: AOh Allaah, give me a life of a Miskeen (poor person), grant me a death in the condition that I am Miskeen, resurrect me on the day of Qiyaamah as a Miskeen.@
Upon hearing this Hadhrat Aisha (radhiAllaahu anha) asked Nabi (sallallahu alaihi wasallam) why he had made such a du`aa. Nabi (sallallahu alaihi wasallam) replied that the Miskeen will enter Jannat 40 years before the wealthy. Thereafter Nabi (sallallahu alaihi wasallam) said: AOh Aisha, never turn away a Miskeen empty handed. If you have nothing then, even a piece of date will suffice. Oh Aisha, have affection for the Miskeen, and be close to them, so that on the day of Qiyaamah, Allaah Ta`ala may count you from amongst them.@ [Tirmidhi)

Hadhrat Aisha (radhiAllaahu anha) once asked Nabi (sallallahu alaihi wasallam) regarding the following Aayat of the Qur`aan Shareef: AThose who give in the path of Allaah Ta`ala, and their hearts are fearful that they will return unto Allaah.@ She asked regarding the identity of these people, if they will be those who consume alcohol, or those who steal. Nabi (sallallahu alaihi wasallam) replied: ANo, Oh daughter of Siddeeq. Those people who keep fast, perform Salaat, and give charity, they fear that their actions will not be accepted. These are the ones regarding who, Allaah Ta`ala says; >These are the ones who hasten in doing good actions.=@

Once Nabi (sallallahu alaihi wasallam)said that the person who is desirous of meeting Allaah Ta`ala, Allaah Ta`ala is desirous of meeting him. The person who is undesirous of meeting Allaah Ta`ala, Allaah Ta`ala is undesirous of meeting him. Upon hearing this Hadhrat Aisha (radhiAllaahu anha) said that all of us are (naturally) apprehensive of death (i.e. all of us have a natural fear of dying, does it imply that as we do not wish to die, does Allaah Ta`ala also dislike us?). Nabi (sallallahu alaihi wasallam) said that it does not refer to those who have a natural apprehension of death. It means that when a believer nears death, he yearns for it after he has been given the glad tidings, and he hopes to meet Allaah Ta`ala, and Allaah Ta`ala wants to meet him as well. Whereas the Kaafir, when he nears his final hour, he is given the news of his impending punishment, and he dreads the meeting with Allaah Ta`ala, and Allaah Ta`ala also dislikes meeting him.

Once Hadhrat Aisha (radhiAllaahu anha), asked Nabi (sallallahu alaihi wasallam), if Jihad is also necessary for females. Nabi (sallallahu alaihi wasallam) said that the Jihad which is for the women, is one where there is no fighting, i.e. Hajj and Umrah.

Hadhrat Aisha (radhiAllaahu anha) once asked Nabi (sallallahu alaihi wasallam) whether (It is true) any person will not enter Jannat, without Allaah Ta`ala=s Mercy. Nabi (sallallahu alaihi wasallam) said that no person will enter Jannat, except with Allaah Ta`ala=s Mercy. He said this thrice. Then, Hadhrat Aisha (radhiAllaahu anha) asked Nabi (sallallahu alaihi wasallam) if even he will not enter Jannat without Allaah Ta`ala=s Mercy. Nabi (sallallahu alaihi wasallam) held his head and said: AI (will also not enter Jannat) except that Allaah Ta`ala enshrouds me with his Mercy.@ Nabi (sallallahu alaihi wasallam) said this thrice.

Once Hadhrat Aisha (radhiAllaahu anha) asked Nabi (sallallahu alaihi wasallam), that if she found the night of Lailatul Qadr, then what du`aa

should be read. Nabi (sallallahu alaihi wasallam) said that the following must be read: AAllaahumma Innaka Afwun, Tuhibbul Afwa Fa`foo An ni.@ [Oh Allaah, verily You are the Forgiver (of sins), You love to forgive, therefore forgive me.]

NABI (sallallahu alaihi wasallam)=S AFFECTION FOR HADHRAT AISHA (radhiAllaahu anha)

Nabi (sallallahu alaihi wasallam) had a greater affection for Hadhrat Aisha (radhiAllaahu anha) than his other wives. Hadhrat Amar bin Aas (radhiAllaahu anhu) once asked Nabi (sallallahu alaihi wasallam) as to who he had the most affection for. Nabi (sallallahu alaihi wasallam) replied: AAisha@. This question was repeated, and he (sallallahu alaihi wasallam) was asked regarding the men for whom he had the most affection. Nabi (sallallahu alaihi wasallam) replied: AAisha=s father@.

Nabi (sallallahu alaihi wasallam) never forewent the rights of any of his other wives, notwithstanding his greater affection for Hadhrat Aisha (radhiAllaahu anha). He fully respected and executed the rights of the other wives. A person=s natural inclination for someone is an involuntary action. Nabi (sallallahu alaihi wasallam) used to make the following du`aa: AOh Allaah, this is my share from the things in my control, hence do not reprove me for that which is not in my control.@ That is, natural inclination is an involuntary action, I have no choice in exercising fairness therein.

Nabi (sallallahu alaihi wasallam) was sent as a guide to mankind, therefore Allaah Ta`ala, sometimes placed such conditions upon him, so that mankind may take lesson and find a solution. A man may take four wives, and for a person who makes amal on this, he may find a lesson in the life of Nabi (sallallahu alaihi wasallam). If a person has a natural inclination towards one of the wives, then this is not abnormal, but he must equally carry out the rights of all of them. If he errs in equality between the wives, then he will be punishable. There is a narration in Tirmidhi Shareef, that the person who has two wives and he does not practice equality between them, he will be paralysed on his one side on the day of Qiyaamah.

SPECIAL CONSIDERATION TO TARBIYAT (UPBRINGING/ NURTURING)

Although Nabi (sallallahu alaihi wasallam) had great love and affection for Hadhrat Aisha (radhiAllaahu anha), he payed attention to her Tarbiyat and admonished her when the occasion arose. Hadhrat Aisha (radhiAllaahu anha) mentions that once when Nabi (sallallahu alaihi wasallam) went on an expedition, she placed a beautiful purdah (curtain) on the wall. When Nabi (sallallahu alaihi wasallam) returned, he caught hold of the cloth with such force and pulled it that it tore. He said: AUndoubtedly, Allaah Ta`ala has not ordered us, that we clothe stone and sand.@ [Mishkaat Shareef]

Once a few jewish women came to Nabi (sallallahu alaihi wasallam) and greeted him with AAs-Saam alaikum@ instead of AAs-salaamu alaikum@ - ASaam@ means death, hence they were cursing Nabi (sallallahu alaihi wasallam). In reply, Nabi (sallallahu alaihi wasallam) said: AWa Alaikum@ - i.e death upon you as well. Hadhrat Aisha (radhiAllaahu anha), who was also present said to them in anger, and severely admonished them, AAs-Saam Alaikum, Wa La`anakumullaah, Wa Ghadiba Alaikum@ -(i.e. death upon you, Allaah Ta`ala=s curse upon you, and Allaah Ta`ala=s anger upon you). Upon hearing this Nabi (sallallahu alaihi wasallam) said: AOh Aisha, abstain, adopt tenderness, and save yourself from bad speech@. She said: AYou did not hear what they said@. Nabi (sallallahu alaihi wasallam) replied: AYou had not heard what reply I gave, I turned upon them what they had said to me. Allaah Ta`ala has turned their curse upon themselves, and it will not affect me.@ [Mishkaat Shareef]

Once Hadhrat Aisha (radhiAllaahu anha), satirized at Hadhrat Safiyya (radhiAllaahu anha), by indicating with her hands that Hadhrat Safiyya (radhiAllaahu anha) was short. Nabi (sallallahu alaihi wasallam) immediately admonished her by saying: AKnow, that (words) what you have said, if it were to be placed in the sea, it would spoil it.@ [Ibid]

Once, whilst Hadhrat Aisha (radhiAllaahu anha) was making rotis (bread), she fell asleep and the neighbours goat came in and ate the rotis. When she awoke, she gave chase to the goat. When Nabi (sallallahu alaihi wasallam) saw this he said; AOh Aisha, do not trouble the neighbours on account of their goat.@

MISCELLANEOUS ADVICES

Nabi (sallallahu alaihi wasallam) used to often advice her (Hadhrat Aisha (radhiAllaahu anha)) regarding Zuhd (abstinence regarding worldly matters) and contemplation in the Aakhirah. Once he said to her: AOh Aisha, save yourself from small sins as well, because this is also accountable to Allaah Ta`ala.@ [Mishkaat Shareef]

Once, Nabi (sallallahu alaihi wasallam) said to Hadhrat Aisha (radhiAllaahu anha): AOh Aisha, if you wish to be with me in Jannat, then you should suffice in this world with that much of possessions, that a traveller has. Save yourself from the company of the wealthy. Do not refrain from wearing any clothing because of it=s being old, until you have patched it (i.e. clothing must be patched and worn).@ [Ibid]

Hadhrat Urwa bin Zubair (radhiAllaahu anhu) used to say: AMy beloved Aunt use to practise upon this advice of Nabi (sallallahu alaihi wasallam). She would not have new clothing made for her, until the old clothing were patched and worn or completely old and tattered.@

Katheer bin Ubaid says that once he came to Ummul Mu`mineen, Hadhrat Aisha (radhiAllaahu anha), and she was busy putting patches on her clothes. She told him to wait a little, until she was finished. After she completed her work, she spoke to him. During the conversation, he said: AOh Ummul Mu`mineen, if I tell the people that you were patching your clothes, they would think of you as being a miser.@ She replied saying: ATalk with understanding. The reality is this; what satisfaction (and pleasure) can there be in wearing new clothes when the old ones have not been worn out.@

WORDS OF WISDOM AND COUNSEL

Hadhrat Aisha (radhiAllaahu anha) was one with great wisdom and counsel. She used to speak with deep knowledge. Many Sahabahs used to refer to her for counsel.

Regarding over-eating, Hadhrat Aisha (radhiAllaahu anha) said: A The first misfortune to befall this Ummat after the demise of Nabi (sallallahu alaihi wasallam), is that they eat until their stomachs are full. When the stomach is filled, then the body becomes huge and the heart becomes weak. A person=s carnal desires then overtake him.@ [Targheeb Wat Tarheeb]

Once she said: AThere is no better wealth for one to bring before Allaah Ta`ala, other than a minimal of sins. Therefore, save yourselves from sinning.@

Hadhrat Mu`aawiya (radhiAllahu anhu) once wrote to Hadhrat Aisha (radhiAllaahu anha), asking for advice. She replied:

AAssalaamu Alaik,
Verily I heard Rasulullaah (sallallahu alaihi wasallam) saying: > That person who seeks the pleasure of Allaah Ta`ala, when the creation may be displeased, Allaah Ta`ala will be sufficient for him against the plots (and harms) of people. That person who pleases the people, whilst courting the displeasure of Allaah Ta`ala, then Allaah Ta`ala hands him over to the people (i.e he is deprived of Divine Assistance).= Was Salaam Alaik@ [Mishkaat Shareef]

On another occasion, she wrote to Hadhrat Mu`aawiya (radhiAllaahu anhu) - probably in reply to his letter - :
AWhen a servant (of Allaah Ta`ala), sins, then his admirers (those who speak well of him) start speaking ill of him.@

DISSEMINATING KNOWLEDGE

After the demise of Nabi (sallallahu alaihi wasallam),Hadhrat Aisha (radhiAllaahu anha) was extremely instrumental in the disseminating of Deeni knowledge. She had many students (approx. 200 +), of whom many were Sahabahs and others Tabi`een. She passed away in the year 58 A.H., hence she spread knowledge for about 48 years after the demise of Nabi (sallallahu alaihi wasallam). The Muhadditheen have recorded about 2210 Narrations from her.

Hadhrat Aisha (radhiAllaahu anha) disseminated her knowledge with great wisdom and successfully. She educated the children, woman and Mahram men in the form of Majaalis (educational gatherings). She imparted her knowledge to Ghair-Mahram men, from behind a purdah (screen). She was asked many questions and she answered them. Occasionally, she would send the questioner to a Sahabi or to another of the wives of Nabi (sallallahu alaihi wasallam). If someone felt shy to ask a question, she would say that they must ask without any embarrassment.

She performed Hajj every year. People from all over used to come and stand outside her tent and ask questions, and she answered them.

Hadhrat Aisha (radhiAllaahu anha) was counted amongst those eminent Sahabahs, who were regarded as Muftis. She was a Mufti, even during the Khilaafat of her beloved father, Hadhrat Abu Bakr (radhiAllaahu anhu). Hadhrat Umar and Uthmaan (radhiAllaahu anhuma) used to send people to her to enquire, regarding any mas`ala. Hadhrat Mu`aawiya (radhiAllaahu anhu), whilst he was governor in Dimishk, used to send a messenger to Hadhrat Aisha (radhiAllaahu anha) if he wanted to know something, and he used to practice upon her advice. The messenger used to travel from Shaam, and come to Madinah Munawwarah, he should stand outside her door, ask the question and return with the answer.

Many people used to send her letters, an thereby ask questions, and she used to reply. Hadhrat Aisha binti Talha (radhiAllaahu anha), who was a special student of Hadhrat Aisha (radhiAllaahu anha), said:
APeople used to write from far and wide, and they used to send gifts. I asked Aisha (radhiAllaahu anha): >Oh Khala (term of endearment), this letter and gift comes from so and so (what should I do?)=. Hadhrat Aisha (radhiAllaahu anha) used to say: >Reply to it and send a gift in return.=@

The Fatwas of Hadhrat Aisha (radhiAllaahu anha), appear in the kitaabs of Hadith. People used to ask her regarding Nabi (sallallahu alaihi wasallam)=s personal life and habits, and she used to answer without reservations, because, whatever Nabi (sallallahu alaihi wasallam) taught and practised was from Allaah Ta`ala. There is no part of Nabi (sallallahu alaihi wasallam)=s life, which his pure wives concealed.

Hadhrat Aswad (radhiAllaahu anhu) asked Hadhrat Aisha (radhiAllaahu anha) regarding what Nabi (sallallahu alaihi wasallam) used to do at

home. She replied that he used to busy himself with work to be done at home, when the time for Salaat drew near, he used to go for Salaat. Once, she expounded on this by saying that Nabi (sallallahu alaihi wasallam) used to repair his shoes and sew his clothes, and he used to do the work of the house, as any anyone else does house-work. Hadhrat Aisha (radhiAllaahu anha) also said that Nabi (sallallahu alaihi wasallam) was a human being like any human being. He used to milk his goat and he used to do his own work.

Once Hadhrat Aisha (radhiAllahu anha) said: ARasulullaah (sallallahu alaihi wasallam) did not speak as you people speak, in fact his speech was very cultured, in that he said every word separately. Those who sat close to him could clearly understand and memorise his every word.@

Once, Hadhrat Aisha (radhiAllahu anha) mentioned the following, regarding Nabi (sallallahu alaihi wasallam)=s laughter, that she never saw Nabi (sallallahu alaihi wasallam)=s Mubarak teeth or gums when he laughed, such that his uvula became visible. He always merely smiled (or laughed very lightly).@
Hadhrat Aisha (radhiAllahu anha) also mentioned the following regarding the character of Nabi (sallallahu alaihi wasallam), that he never struck anyone with his Mubarak hands, neither his wives nor his slaves. Yes, whilst in Jihaad, his striking the enemies of Allaah Ta`ala, was a different issue. If anyone harmed him he never took retribution. Yes, if anyone did anything against the orders of Allaah Ta`ala, then he would carry out the relevant (Shar`i) punishment.

Hadhrat Sa`ad bin Hishaam (rahmatullahi alaihi) said that once he came in the service of Hadhrat Aisha (radhiAllaahu anha) and asked her regarding the habits and characters of Nabi (sallallahu alaihi wasallam). She replied: ADid you not read the Qur`aan Shareef?@ He replied in the affirmative. She said: AThe life of Nabi (sallallahu alaihi wasallam) was the Qur`aan-e-Paak.@

Hadhrat Abdul Aziz bin Juraij (radhiAllahu anhu) one asked Hadhrat Aisha (radhiAllahu anha) regarding the Surahs read by Nabi (sallallahu alaihi wasallam) in Witr Salaat. Hadhrat Aisha (radhiAllahu anha) replied that Nabi (sallallahu alaihi wasallam) used to recite Surah A`la in the first Rakaat, Surah Kaafiroon in the second and Surah Ikhlaas in the third.

Hadhrat Ghadeef bin Haarith (radhiAllahu anhu) once asked Hadhrat Aisha (radhiAllahu anha), that when Ghusal (bath) became obligatory upon Nabi (sallallahu alaihi wasallam), would he bath in the first or last portion of the night? She replied that sometimes he would bath in the first portion of the night and sometimes in the last portion. Upon hearing this Hadhrat Ghadeef said : AAllaahu Akbar, Alhamdulillahillazi ja`ala fil amri Sa`a@ (Allaah Ta`ala is the Greatest, all praise be to the Being who has made easiness in the matter). Then he asked whether Nabi (sallallahu alaihi wasallam) read Witr in the first or last portion of the night? She replied, that sometimes he read it during the first portion and sometimes during the last portion. Upon hearing this Hadhrat Ghadeef exclaimed as he had done before. Amongst the other questions he asked was whether Nabi (sallallahu alaihi wasallam) read audibly or soft Qira`at in the Nafl Salaats at night? She replied that sometimes audible and sometimes soft.

Hadhrat Aisha (radhiAllahu anha) knew that the life of Nabi (sallallahu alaihi wasallam) was an example for all Muslims to witness, hence she safeguarded his every act and speech and narrated it for the benefit of the Ummat. There are many narrations by Hadhrat Aisha (radhiAllahu anha) regarding Nabi (sallallahu alaihi wasallam)=s night and >after-hours= activities.

In one narration, Hadhrat Aisha (radhiAllahu anha) mentions that after Nabi (sallallahu alaihi wasallam) used to complete his Tahajjud Salaat, he used to read the two Sunnats of Fajr, and by then she would be awake, so Nabi (sallallahu alaihi wasallam) used to speak to her, or otherwise he would rest upon his right-hand side.

She also said that when Nabi (sallallahu alaihi wasallam) used to read his Tahajjud Salaat, he would begin by reading two short Rakaats (thereafter he would read long Surahs).

Hadhrat Aisha (radhiAllahu anha) mentions that from amongst the non-Fardh Salaats, Nabi (sallallahu alaihi wasallam) never gave preference, as he used to grant to the two (Sunnat) Rakaats of Fajr Salaat.

She also reports Nabi (sallallahu alaihi wasallam) as saying that, the two Rakaats of Fajr are better that the whole world and whatever it contains.

She also mentions that Nabi (sallallahu alaihi wasallam) used to lie down upon her lap and recite the Qur`aan Shareef, whilst she was in the state of menses.

She also mentions that Nabi (sallallahu alaihi wasallam) used to lean his head into her room, when he was sitting in I`tikaaf, and she used to wash it, and this also whilst she was in the state of menses.

ABSTINENCE, POVERTY AND THE HOUSEHOLD CONDITION

Sayed Aalam (sallallahu alaihi wasallam) was the Sayed of all the Zaahideen (those who adopt Zuhd - abstinence). He disliked eating to his fill and accumulating an abundance of goods and items. Once he said to Hadhrat Aisha (radhiAllaahu anha) that if he wished, Allaah Ta`ala would have made it such that mountains of gold would follow him wherever he went. Nabi (sallallahu alaihi wasallam) said that an angel came to him, who was so large that his body reached Makkah (from Madinah), he came and gave Allaah Ta`ala=s Salaams to Nabi (sallallahu alaihi wasallam) and said that if Nabi (sallallahu alaihi wasallam) wished he could be like all the other slaves of Allaah Ta`ala and be a Prophet, or if he wished he could be made a king and a Prophet. Nabi (sallallahu alaihi wasallam) looked towards Hadhrat Jibraeel (alaihi salaam) for advice and he indicated towards the adoption of humility. Nabi (sallallahu alaihi wasallam) replied (to the angel who brought the message) that he would like to remain as a normal slave of Allaah Ta`ala and a Prophet. After Hadhrat Aisha (radhiAllaahu anha) narrated this Hadith, she said that Nabi (sallallahu alaihi wasallam) thereafter, never took a pillow when he ate. She also said that he ate like how a slave ate. And he sat just like how a slave sat.

Nabi (sallallahu alaihi wasallam)=s poverty was by his choice, and his condition during the last three four years of his life was that he would make arrangements for his wives yearly expenses, but they, owing to their companionship with him would give most of it away in charity, and lead difficult lives themselves.

Hadhrat Masrooq (rahmatullahi alaihi) says that once he came in the service of Hadhrat Aisha (radhiAllaahu anha). She sent for food for him and said that if she eats to her fill then she cries. He asked her the reason for this. She replied that she remembered the time when Nabi (sallallahu alaihi wasallam) left this world. She takes an oath that Nabi (sallallahu alaihi wasallam) never ate meat and roti to his fill twice, on any one day. (Tirmidhi Shareef).

It is reported in Baihaqi, that Hadhrat Aisha (radhiAllaahu anha) said: AIf we desired then we could have eaten to our fill, however, Nabi (sallallahu alaihi wasallam) used to give preference to others over his own desires.@

Hadhrat Abdur Rahman ibn Auf (radhiAllaahu anhu) reports that neither did Nabi (sallallahu alaihi wasallam) nor any of his house persons, eat

barley roti to their fill.

Hadhrat Aisha (radhiAllaahu anha) once said to her nephew, Hadhrat Urwa bin Zubair (radhiAllaahu anhu): AOh my sister=s son, believe me, we saw three moons, and a fire was not lit in any of the homes of Nabi (sallallahu alaihi wasallam).@ He then enquired: AOh my aunt, how did all of you then survive?@ She replied: AWe survived upon dates and water.@

She also said that sometimes the neighbours would send the milk of their animals as a gift to Nabi (sallallahu alaihi wasallam) and he used to give this to his wives.

Besides food, there were other basic essentials also lacking in the household of Nabi (sallallahu alaihi wasallam). No lamp was it in his homes. Nabi (sallallahu alaihi wasallam)=s bed was not soft or beautiful. His noble wives also lived like him, owing to their companionship with him. How could they live in luxury, whilst seeing him in difficulty?

Hadhrat Aisha (radhiAllaahu anha) says that the bed of Nabi (sallallahu alaihi wasallam) was made of leather and filled with date-palm leaves. His pillow was made of the same material.

Nabi (sallallahu alaihi wasallam), owned very little clothing as well. At times it was such that Hadhrat Aisha (radhiAllaahu anha) used to wash his clothes and he wore the same to the Masjid, whilst the wetness thereof, was still apparent upon the clothes.

A person once came to Hadhrat Aisha (radhiAllaahu anha), at that time her servant was also present, and she (servant) was wearing a dress to the value of five dirhams. Hadhrat Aisha (radhiAllaahu anha) said: ALook at my slave, she wears a dress like this in the house, whereas, in the bygone days, I also had a dress similar to this, which every bride in Madinah used to borrow from me to wear for the occasion of their Nikah.

TAKING ADVICE

Hadhrat Aisha (radhiAllaahu anha) was very intelligent and a person with deep insight. Other very intelligent persons used to take her Mashwera (advice). Hadhrat Naf`i (radhiAllaahu anhu) reports that he used to take goods from Shaam to Misr. He says that once he took his goods to Iraq for trade. Upon his return he went to Hadhrat Aisha (radhiAllaahu anha) and told her about his actions. He told her that he always took his goods to Shaam, but this time he went to Iraq. He asked her for her opinion. She told him that he should not have abandoned his previous destinations of trade, because she had heard Nabi (sallallahu alaihi wasallam) say that if Allaah Ta`ala had opened a way of trade for someone, then he should not change it, unless it changes, due to some natural circumstance, or one changes it owing to greater profits (in the other venture). One should not leave his original (profitable) trade and change to another.

VIRTUES AND QUALITIES OF HADHRAT AISHA (radhiAllaahu anha)

There are many praises and virtues recorded in the various Hadith and other kitaabs regarding Hadhrat Aisha (radhiAllaahu anha). It has already passed that Nabi (sallallahu alaihi wasallam) had the most affection for Hadhrat Aisha (radhiAllaahu anha), over his other wives. The student of Hadhrat Aisha (radhiAllaahu anha), Hadhrat Masrooq (radhiAllaahu anhu), whenever he narrated Ahadith from Hadhrat Aisha (radhiAllaahu anha), he would say: AThe truthful, who is the daughter of the truthful, and the beloved of the beloved of Allaah Ta`ala has narrated to me...@

Hadhrat Aisha (radhiAllaahu anha) herself, said that she has been favoured with ten virtues:

1. AHadhrat Jibraeel (alaihi salaam), brought a vision of me to Nabi (sallallahu alaihi wasallam) - prior to his nikah to me (this was an indication from Allaah Ta`ala that Nabi (sallallahu alaihi wasallam) was to marry her)
2. Besides myself, Nabi (sallallahu alaihi wasallam) did not marry another virgin wife.
3. None of the other wives of Nabi (sallallahu alaihi wasallam), had this honour that both their parents had made Hijrat.
4. Allaah Ta`ala had revealed verses (in the Qur`aan Shareef) regarding my innocence (story to be narrated later, Insha-Allaah)
5. Wahi, sometimes used to come down upon Nabi (sallallahu alaihi wasallam), whilst he was with me, in my sheet.
6. The two of us would sit in one >bath-tub= and bath together (with the Satr (private parts) covered)
7. Nabi (sallallahu alaihi wasallam) used to read Tahajjud Salaat, whilst I was lying down next to him.
8. Nabi (sallallahu alaihi wasallam) passed way on my lap
9. Nabi (sallallahu alaihi wasallam) passed away when it was my turn (i.e. Nabi (sallallahu alaihi wasallam) used to take turns staying at his wives)
10. Nabi (sallallahu alaihi wasallam) is buried in my room.@

In another narration, Hadhrat Aisha (radhiAllaahu anha) says regarding her specialities, that she saw Hadhrat Jibraeel (alaihi salaam), and that she was Nabi (sallallahu alaihi wasallam)=s favourite wife. She also says that when Nabi (sallallahu alaihi wasallam) passed away, besides the angels, she was the only person present.

Hadhrat Abu Moosa (radhiAllaahu anhu) reports that Nabi (sallallahu alaihi wasallam) said: AMany men (throughout history) reached perfection. From amongst the women, Maryam binti Imraan (mother of Hadhrat Isaa (alaihi salaam)) and Aasiya, the wife of Fir`oan, reached perfection. The virtue of Aisha over all other women is like the virtue of Thareed (a type of curry with meat and roti/bread mixed therein) over all other types of food.@

Once, Hadhrat Jibraeel (alaihi salaam) came in the presence of Nabi (sallallahu alaihi wasallam) and he gave salaams to Hadhrat Aisha (radhiAllaahu anha) via Nabi (sallallahu alaihi wasallam).

It is narrated in one Hadith that Hadhrat Jibraeel (alaihi salaam) presented a green silk cloth in front of Nabi (sallallahu alaihi wasallam), in which there was a vision of Hadhrat Aisha (radhiAllaahu anha), and it was told to Nabi (sallallahu alaihi wasallam) that she was to be his wife in this world and the hereafter

EXCESSIVE IBAADAT

Hadhrat Aisha (radhiAllaahu anha) used to keep excessive fasts, and she read Nafl Salaat in abundance. She paid particular attention to Chaasht Salaat. She used to read 8 Rakaats, and she said that even if her parents were to come (from their graves) she would not abandon this Salaat.
Hadhrat Qaasim bin Muhammed bin Abi Bakr (radhiAllaahu anhu), Hadhrat Aisha (radhiAllaahu anha)=s nephew, says: AIt was my habit to always first go to Hadhrat Aisha (radhiAllaahu anha)=s home in the morning on my way out of my house, and give salaams. One day when I got there, she was busy with Nafl Salaat, and when she came to a certain Aayat, she read it over and over again. I waited for her to make salaam (i.e. complete her Salaat), but I grew tired waiting for her (as she took excessively long). Eventually, I left her in this condition and continued on my way.@

She used to read Tahajjud, with Nabi (sallallahu alaihi wasallam), and she remained punctual with it=s reading even after his demise. She also kept an abundance of fasts. Once, she kept a fast on the day of Arafaat, i.e. 9th Zil-Hijjah. It was extremely hot, and due to this excessive heat, water was being sprinkled on her head. Hadhrat Abdur Rahman bin Abi Bakr, Hadhrat Aisha (radhiAllaahu anha)=s brother told her to break her fast as it was not Necessary to keep a Nafl fast (and she could keep the Qadha thereafter). She said that, since she had heard Nabi (sallallahu alaihi wasallam) say that the fast on the day of Arafaat, earns one the expiation of one year=s sins, how can she break the fast. She used to keep away from every little thing that was forbidden in Islam. If she was on a road and she heard the sound of a bell, she would go far away from the sound so as to avoid herself from listening to it. Together with spreading the good, she also kept herself busy in keeping away from evils. She regarded this as extremely important. She once rented a house to a person, about whom she heard later that he used to play chess. She sent a message that he should desist from this act, or move out.

HER STRICT OBEDIENCE TO ISLAAM, WITHOUT COMPLAINT OR OBJECTION

Like all the other Sahabahs, Hadhrat Aisha (radhiAllaahu anha), complied fully to the Shariah without any complaint. Her famous student, Hadhrat Mu`aazah (radhiAllaahu anha), once asked of her as to why, there is no Qadha Salaat for Salaats missed during a woman=s menses, whereas the fasts of Ramadaan, which are missed during the menses are to be kept Qadha. Hadhrat Aisha (radhiAllaahu anha) asked her if she became a >Harowi= (i.e. a deviant tribe who only accepted from Islaam those things which were reasonable and logical to human thinking). Hadhrat Mu`aazah (radhiAllaahu anha) replied that she was not a >Harowi=, but she was merely asking out of curiosity. Hadhrat Aisha (radhiAllaahu anha) said: ADuring the time of Nabi (sallallahu alaihi wasallam) when we got our menses, then we were ordered to keep Qadha for the fasts missed, and we were not ordered to read the Qadha of the missed Salaats.@

REVELATION OF THE AAYAT OF TAYAMMUM

In place of wudhu, the Shariah has granted the option of Tayammum, i.e. if a person, due to certain conditions and circumstances is not able to make wudhu. Since, this has been mentioned here, you will now be able to deduce that Hadhrat Aisha (radhiAllaahu anha) was the reason for this great ease and alternative of Tayammum in the Shariah. The explanation of this, Hadhrat Aisha (radhiAllaahu anha), narrates the following:

AWe were once on an expedition with Nabi (sallallahu alaihi wasallam). There were many of us on that expedition and we stopped en-route at a place called >Baidaa=. The string of my necklace broke, and in looking for it, we stayed a while longer at that place. The companions of Nabi (sallallahu alaihi wasallam) also stayed with him. It was night and there was no accessible water. When the time for Fajr Salaat drew near everyone became concerned as to how Salaat was going to be read without wudhu. Some people went to my father, Hadhrat Abu Bakr (radhiAllaahu anhu) and chastised him regarding my actions, which they saw as the reason for their predicament.

Upon hearing this Hadhrat Abu Bakr (radhiAllaahu anhu) came to me and started scolding me. Together with scolding me he also >poked= me on my abdomen. At that time Nabi (sallallahu alaihi wasallam) was resting his head upon my lap and he was sleeping. I did my best not to move about due to the >poking= of Hadhrat Abu Bakr (radhiAllaahu anhu), so as not to disturb the sleep of Nabi (sallallahu alaihi wasallam). Nabi (sallallahu alaihi wasallam), slept with his head upon my lap, until dawn. There was no water. Allaah Ta`ala revealed the Aayat of Tayammum and everyone made Tayammum and performed their Salaat. Hadhrat Usaid bin Hudair (radhiAllaahu anhu) exclaimed: AOh family of Abu Bakr! You are always blessed, this is not the first of your blessings.@ Thereafter, when we got ready to leave, and

the camel upon which I was riding, was made to stand up, my lost necklace was found under it.@

POETRY AND MEDICINE

Hadhrat Aisha (radhiAllaahu anha) also prescribed cures for many aliments, and she remembered many of the Arabic poems. Hadhrat Aisha (radhiAllaahu anha)=s nephew.

Hadhrat Urwa bin Zubair (radhiAllaahu anhu) says that whenever, any misfortune arose, then Hadhrat Aisha (radhiAllaahu anha) would mention an appropriate poem regarding it. Hadhrat Urwa bin Zubair (radhiAllaahu anhu) say that he had not known anyone who was better learned in the Qur`aan Shareef, Faraaidh of Islaam, matters regarding Halaal and Haraam, Arabian incidents, and knowledge of the lineage of Arabians, than Hadhrat Aisha (radhiAllaahu anha).

Once Hadhrat Urwa bin Zubair (radhiAllaahu anhu) said to Hadhrat Aisha (radhiAllaahu anha): AOh beloved mother, I am not surprised at your being a Faqhi (well versed at Islaamic Jurisprudence), because you were the wife of Nabi (sallallahu alaihi wasallam) and the daughter of Hadhrat Abu Bakr (radhiAllaahu anhu). I am also not surprised at your knowledge of the Arabian incidents or your knowledge of poetry and Arabian lineage, because these things you have acquired from the companionship of your father. However, I am surprised at your knowledge of medicine.@ Hadhrat Aisha (radhiAllaahu anha) placed her hands upon his shoulders and said: AUrwa, my son, I learnt medicine during the last illness of Nabi (sallallahu alaihi wasallam), when people used to come from far and wide, and they used to prescribe all sorts of remedies and medicines. I learnt from them.@

GENEROSITY

Hadhrat Aisha (radhiAllaahu anha) was a very generous person. Her sister, Hadhrat Asma binti Abi Bakr was also very generous. Hadhrat Abdullah bin Zubair (radhiAllaahu anhu), the son of Hadhrat Asma (radhiAllaahu anha), said: A I have not seen any woman more generous than Hadhrat Aisha (radhiAllaahu anha) and Hadhrat Asma (radhiAllaahu anha).

However, there was a difference between their generosity, in that Hadhrat Aisha (radhiAllaahu anha) would accumulate money little, by little, and when it reached a reasonable sum, she would distribute it amongst the needy, whereas, Hadhrat Asma (radhiAllaahu anha) would not leave anything for the next day.@

Hadhrat Urwa (radhiAllaahu anhu) narrates the following exceptional incident: AOnce Hadhrat Aisha (radhiAllaahu anha) was distributing amount of 70 000 amongst the needy, and her condition was such that her dress had patches in it.@

Hadhrat Mu`aawiya (radhiAllaahu anhu) once, sent a gift of a bag filled with genuine pearls to Hadhrat Aisha (radhiAllaahu anha), the value of which was about 100 000 (dirhams). She accepted this gift and distributed it amongst all the wives of Nabi (sallallahu alaihi wasallam), excluding herself from taking a share.

Once Hadhrat Aisha (radhiAllaahu anha) was fasting. On that day her nephew, Hadhrat Abdullah bin Zubair (radhiAllaahu anhu) sent her a gift, to the value of 180 000 (dirhams). She began to distribute it immediately amongst the needy. In a short while it was all finished. By the evening she did not even have a single dirham left

over. At the time of Iftaar, she asked her slave-girl to bring Iftaar. Some roti and olive oil was brought for her. At that time, another lady, by the name of Umme Zarrah, was also present with Hadhrat Aisha (radhiAllaahu anha), and she was also fasting. Umme Zarrah said to Hadhrat Aisha (radhiAllaahu anha) that, from all the money (180 000 dirhams) which she had distributed on that day, she should have at least kept 1 dirham for herself, and bought some meat for Iftaar. Hadhrat Aisha (radhiAllaahu anha) told her: AWhy do you only speak now? Had you mentioned it whilst I had the money, I should have considered it.@

Hadhrat Aisha (radhiAllaahu anha) narrates the following incident: AOne day a woman came to me, with two girls, and she asked (for charity). At that time I had a piece of date with me, and nothing else. I gave it her and she broke it into two pieces and gave each daughter one piece and took nothing for herself. She left and after a while Nabi (sallallahu alaihi wasallam) came home. I related the incident to him and he said that the person who looks after his daughters and treats them well (according to the Shariah), they will be a shield for him on the day of Qiyaamah.@
Once a goat was slaughtered in the household of Nabi (sallallahu alaihi wasallam). Nabi (sallallahu alaihi wasallam) went out of the house for a while and when he returned he enquired regarding the goat. Hadhrat Aisha (radhiAllaahu anha) replied that she had given the entire goat in Sadaqah, besides the one leg (of the goat). Nabi (sallallahu alaihi wasallam) said: ABesides the leg, everything else is remaining.@ (I.e whatever is given in the path of Allaah Ta`ala is an >investment= for the Aakhirah)

FEAR OF ALLAAH TA`ALA AND CONCERN FOR THE AAKHIRAH

Hadhrat Aisha (radhiAllaahu anha) had, together with being an ardent worshipper and Zaahidah (one who practises abstinence), a great fear for Allaah Ta`ala, and she contemplated about the Aakhirah.
Once, she started to cry whilst thinking of Jahannam. Nabi (sallallahu alaihi wasallam) asked her regarding the reason for crying. She replied that the thought of Jahannam has made her cry.

Once, Hadhrat Aisha (radhiAllaahu anha) told Nabi (sallallahu alaihi wasallam) that, since he had described the (fearful) condition of Munkar and Nakeer (the two angels deputed to question a person in the grave), she has not found solace in anything (due to constant fear). Nabi (sallallahu alaihi wasallam) told her that the effects of Munkar and Nakeer for a believer will be very light and consoling. Then he told her: A Oh Aisha, there is great punishment awaiting those who have doubt in Allaah Ta`ala, they will be compressed in their graves, just like how an egg is crushed under a large stone.@

Hadhrat Aisha (radhiAllaahu anha) says that once a jewish woman came to her, and mentioned regarding the punishment in the grave. After speaking about this, the woman said: AMay Allaah save you from the punishment of the grave.@ When Nabi (sallallahu alaihi wasallam) came home, Hadhrat Aisha (radhiAllaahu anha) asked him regarding the punishment in the grave. Nabi (sallallahu alaihi wasallam) said that the punishment in the grave is Haqq (true). Thereafter, Hadhrat Aisha (radhiAllaahu anha) says that she heard Nabi (sallallahu alaihi wasallam), after every Salaat, seeking refuge from the punishment of the grave.

Once Hadhrat Aisha (radhiAllaahu anha), took an oath not to speak to her nephew, Hadhrat Abdullah bin Zubair (radhiAllaahu anhu), due to some statement that he made. Later she started speaking to him, after taking the Mashwera of senior persons, and freed 40 slaves in compensation for breaking her oath. Whenever, she remembered her broken oath, she started crying so profusely, that her scarf would become soaked in tears. She feared, the punishment of breaking oaths, although, she had freed 40 slaves in compensation for breaking the oath, and the Shar`i stipulation for breaking an oath is to free only one slave. Her fear for Allaah Ta`ala was so

much that she kept on freeing one slave after the other in the hope that Allaah Ta`ala forgive her.

A VERY GREAT SLANDER AND THE PROCLAMATION OF HER CHASTITY AND INNOCENCE FROM ALLAAH TA`ALA

This incident is reported in a detailed Hadith, related in Bukhari Shareef, regarding one of Nabi (sallallahu alaihi wasallam)=s expeditions. Nabi (sallallahu alaihi wasallam) was preparing for the battle of Bani Mustaliq, and he (as was his usual practise when travelling), drew lots in order to select the wife who was to accompany him along. Hadhrat Aisha (radhiAllaahu anha)=s name was drawn and she accompanied Nabi (sallallahu alaihi wasallam) on this journey. According to the norm, Hadhrat Aisha (radhiAllaahu anha) would sit in a howdah (canopy) and it would be lifted and placed on top of the camel. Upon the return journey, as the caravan was nearing Madinah Tayyibah, this incident occurred. The caravan stopped at a certain place, and before it left this spot, a caller called out to everyone that they were about to leave, so that everyone may get ready to move on. Hadhrat Aisha (radhiAllaahu anha) wanted to relieve herself and she went out, and away from the main caravan. It so happened that her necklace broke and she stalled awhile, looking for it. This delayed her and after she had found the necklace, she returned to the caravan, only to find that it had already moved on. Prior to the departure of the caravan, her howdah was lifted upon the camel. Everyone assumed that she was inside the howdah. Those who lifted the howdah, had no doubt that Hadhrat Aisha (radhiAllaahu anha) was inside, as she was not a fat person, rather she was thin and small built, hence they found no difference in the howdah.

Hadhrat Aisha (radhiAllaahu anha) states that when she returned to the spot where the caravan had stopped over, she found that they had already left. She says: AI decided to spread my shawl and stay in that place rather than running from here to there or running after the caravan. I thought that when Nabi (sallallahu alaihi wasallam) discovered that I was not in the howdah, he would return to collect me, therefore if I run around looking for them, they will find it difficult in finding me (if they return). It was the last portion of the night, hence I was tired and fell asleep.@

Hadhrat Safwaan bin Mu`tal (radhiAllaahu anhu), who was appointed by Nabi (sallallahu alaihi wasallam) to lag behind the caravan, and pick up anything which may have been dropped by anyone, came by. He reached the place where Hadhrat Aisha (radhiAllaahu anha) was, in the morning. There was not yet full light, therefore he could only make out from a distance, that someone was sleeping. Hadhrat Aisha (radhiAllaahu anha) says : AAs he came closer he recognised me, because he had seen me prior to the revelation of the command of Hijaab. When he saw me (all alone in the desert) he exclaimed: AInna lillahi wa inna ilaihi raji`oon!@ My eyes opened, when I heard his voice, and I immediately covered my face with my shawl. I take an oath in the name of Allaah Ta`ala, neither of us exchanged any word, other than his exclamation of AInna lillahi wa inna ilaihi raji`oon!@

Thereafter, Hadhrat Safwaan (radhiAllaahu anhu) ushered his camel forward, and set it down. I ascended it, and he took hold of its reins and led it along. By afternoon we reached the army. Some people started their slander, and this evil talk spread. Abdullah bin Ubai bin Sulool, the leader of the Munafiqeen (hypocrites) had the greatest share in this slander. Finally, we reached Madinah Tayyibah, where I remained ill for upto a month. During this period, the slander gained momentum and I knew nothing of it (at that time). However, during that period, I found it strange that, the normal affection displayed by Nabi (sallallahu alaihi wasallam) was not shown by him anymore. He only used to come to my house, make salaam, and ask the other occupants of the house regarding my health.

This attitude perturbed me, however, I was still unaware of the slander. Firstly, I had the illness, then this attitude of Nabi (sallallahu alaihi wasallam), these resulted in my becoming very weak. During this period, one night I went out of the house, in order to relieve myself, with the mother of a Sahabi, Hadhrat Mistah (radhiAllaahu

anhu). Her name was Umme Mistah. In those days, we did not have the >toilets= with(in) the homes, and the women used to go out to the >toilets= (which were a distance from the homes) at night. As we were returning, Umme Mistah, tripped upon her cloak and she fell. As she fell she said: AMistah be destroyed!@

I was surprised to hear her cursing her own son. I said to her: AThis is an evil thing which you have said, by cursing a good person, who participated in the battle of Badr.@

To this she replied in surprise: AChild, are you not aware of what Mistah is saying?@ I asked her regarding what she was talking about. She related to me the whole slanderous story which was circulating in Madinah. When I heard this, I became more ill. That night, as per his usual rounds, Nabi (sallallahu alaihi wasallam) came by, made salaam and enquired regarding my health. I sought permission from him to go to my parent=s home. He consented. The reason for my going was so that I could ascertain whether the story of the slander was true. When I asked my mother, she consoled me saying: ADaughter, persons such as yourself must have enemies, and such occurrences do present themselves for such women who have an excellent relationship with their husbands. Do not concern yourself unduly with this matter, sooner or later it will disappear.@ I said: ASubhaanallah! Such (an evil) talk is circulating amongst the people, how can I make Sabr?@ I cried the entire night. My tears did not dry up, nor did I sleep. Nabi (sallallahu alaihi wasallam) was extremely concerned regarding the matter, and as yet no Wahi came with regard to this matter. Therefore he made Mashwera with Hadhrat Ali and Usaama bin Zaid (radhiAllaahu anhuma), who were both family persons. Hadhrat Usaama (radhiAllaahu anhu) said clearly: AAs far as we know, we have no evil thoughts regarding Aisha. She had done nothing so that we may have evil thoughts about her.@

Hadhrat Ali (radhiAllaahu anhu) - (in order to save Nabi (sallallahu alaihi wasallam) from further grief and worry) gave the following advice : AAllaah Ta`ala has not restricted you. There are many (other) women. You should ask from the slave-girl (regarding Hadhrat Aisha (radhiAllaahu anha)).@
Nabi (sallallahu alaihi wasallam) asked Hadhrat Barira (radhiAllaahu anha), who was the slave-girl of Hadhrat Aisha (radhiAllaahu anha). She said: AI see no fault in her, other than the fact that she would (due to her still being a young girl), knead the dough and fall off to sleep, and the goat would come and eat up the dough.@ Nabi (sallallahu alaihi wasallam) also enquired from Hadhrat Zainab binti Jahsh (radhiAllaahu anhu), who said: AOh Rasulullaah, I do no fill my ears and eyes with slander. I take an oath in Allaah Ta`ala=s name, I do not know anything but good of Aisha.@

Hadhrat Aisha (radhiAllaahu anha) said: AFrom amongst the wives of Nabi (sallallahu alaihi wasallam), Hadhrat Zainab was the one who spoke highly of me. Allaah Ta`ala saved her, owing to her Taqwa, from being involved in the slander. Her sister, however, Hadhrat Hamna binti Jahsh, took a part in the slander.

[The Hadith further records that Nabi (sallallahu alaihi wasallam) ascended the Mimbar and spoke to the Sahabahs regarding this slander and he heard from those involved therein].
Further on Hadhrat Aisha (radhiAllaahu anha) narrates: AI spent the rest of that day and the next crying. The following morning my parents came and sat by me. I cried so excessively, that I thought my liver would collapse (due to the crying). My parents were sitting at my side, and Nabi (sallallahu alaihi wasallam) also came and he sat down next to me. Since this slander began, Nabi (sallallahu alaihi wasallam) never sat near me. For the entire month that this matter was continuing, no Wahi had come down to Nabi (sallallahu alaihi wasallam). Nabi (sallallahu alaihi wasallam) read the Khutbah of Shahaadat and asked me: AOh Aisha, some rumours have reached me regarding you. If you are innocent, than most surely, Allaah Ta`ala will extricate you. If you have committed any excesses, then make Tawbah and turn to Allaah Ta`ala, because when a servant of Allaah Ta`ala admits his mistake and makes Tawbah, Allaah Ta`ala most certainly accepts it. When Nabi (sallallahu alaihi wasallam) had completed his saying, my tears had dried up completely. I did not have even one tear left. I said to my father: AYou give an answer.@ He replied: AWhat

can I say?@ Then I said to my mother: Ayou give an answer.@ She also replied as my father did. Now I was constrained to speak. At that time I was a young girl, who did not even know much of the Qur`aan Shareef, nevertheless (notwithstanding her inexperience and innocence in life, she was in such a condition which even very intelligent people would not have much to answer for themselves, however, she answered so intelligently, that one can see her deep insight and wisdom), I said, addressing my parents and Nabi (sallallahu alaihi wasallam): ABy Allaah, I know that you people have heard this talk and it has made an effect in your hearts, such that (outwardly you all seem to) have accepted it as truth. If I now deny this rumour, then you would not believe me. If I accept as truth, that which Allaah Ta`ala knows well I am innocent of, then you would readily believe me. I take an oath, by Allaah, I have nothing more to say to you people, other than what Hadhrat Yaqoob (alaihi salaam) said when his sons told him a lie. He said: AFa Sabrun Jameel.....@ (For me is a great patience, and Allaah Ta`ala will assist me from all that you aver). After saying this I went back to my bed and lied down. When I said all that I had said, I was certain that Allaah Ta`ala will extricate me from all blame, however, I did not ever expect that Aayaat (verse) will be revealed in the Qur`aan Shareef regarding me, which will be read forever. I assumed that Allaah Ta`ala will reveal my innocence to Nabi (sallallahu alaihi wasallam) in a dream.

Nabi (sallallahu alaihi wasallam) did not move from his place, nor did anyone from the house move out, when that condition overcame Nabi (sallallahu alaihi wasallam) which always overcame him when he received Wahi. During the winter season, he would perspire profusely. When this condition finished, and the Wahi from Allaah Ta`ala was completed, Nabi (sallallahu alaihi wasallam) smiled and the first words he said was: AOh Aisha, praise Allaah Ta`ala, because He has extricated you (revealed regarding your innocence).@

My parents, told me to stand up and go to Nabi (sallallahu alaihi wasallam) and thank him. At that time I was still angry, so I said: >I will not go to him. Besides Allaah Ta`ala, I owe gratitude to none else. I will only thank Allaah Ta`ala, because He has revealed regarding my innocence. I will not thank him (Nabi (sallallahu alaihi wasallam) nor you people. When you heard of the false allegations, you did not oppose it.=

Regarding the innocence of Hadhrat Aisha (radhiAllaahu anha), ten Aayaat were revealed in Surah Noor. The first of these Aayaat is at the beginning of the second Ruku of the Surah:
AVerily! Those who brought forth the slander (against Hadhrat Aisha (radhiAllaahu anha)) are a group amongst you. Consider it not a bad thing for you (Oh Nabi (sallallahu alaihi wasallam) and family of Aisha (radhiAllaahu anha)). Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin. And as for him among them who had the greater share therein, his will be a great torment.@ (Aayat 11)

Regarding the slander of Hadhrat Aisha (radhiAllaahu anha), the names of the following persons are recorded in the Hadith Kitaabs, as the persons who had a share in the slander; Abdullah bin Ubai bin Sulool, Hadhrat Hasaan (radhiAllaahu anhu), Hadhrat Mistah (radhiAllaahu anhu) and Hadhrat Hamna binti Jahsh (radhiAllaahu anha).

Abdullah bin Ubai was the leader of the Munafiqeen of Madinah. he was the originator of the slander, and he was responsible for spreading it. The other three were true and sincere Muslims, who were affected with the talk of the Munafiqeen, and they believed the rumour as true.

As is the Divinely ordained punishment for false accusing an innocent person with adultery, all those who were implicated in this matter were required to bring forth their four witnesses. Since this was a fabricated tale, none could produce witnesses. They were all lashed 80 lashes each for their part in the slander. The Qur`aanic

injunction for the punishment to be meted out for false accusing another Muslim also appears in the beginning Aayats of Surah Noor.

The enemies of Nabi (sallallahu alaihi wasallam) - the Munafiqeen, were constantly occupied in doing their utmost in causing difficulty and hardship upon him. They tried >all the tricks in the book=, and worked tirelessly at harming Nabi (sallallahu alaihi wasallam). This slander against Hadhrat Aisha (radhiAllaahu anha), who was the most beloved of Nabi (sallallahu alaihi wasallam)=s wives to him, was one such plot of the Munafiqeen, and it was started and gained momentum by the leader of the Munafiqeen - Abdullah bin Ubai bin Sulool.

Allaah Ta`ala, not only cleared Hadhrat Aisha (radhiAllaahu anha) of all blame, ten Aayaat were revealed, which appear in the Qur`aan Shareef, and will be recited by all Muslims until Qiyaamah, wherein the innocence and chastity of Hadhrat Aisha (radhiAllaahu anha) are extolled.

This incident, not only brought the innocence and chastity of Hadhrat Aisha (radhiAllaahu anha) to the fore, her wisdom and intelligence is also displayed here. As Allaah Ta`ala mentions in the Aayat that this (incident) is good for Hadhrat Aisha (radhiAllaahu anha) and others involved in it (Nabi (sallallahu alaihi wasallam) and her parents). What better fortune can there be, than having Aayaat revealed in the Qur`aan Shareef regarding one=s innocence and the same being recited until Qiyaamah?

Although, this incident could have been squelched and settled from the beginning, when Nabi (sallallahu alaihi wasallam) could have called the accusers and order them to bring forth their witnesses, and there and then the matter would have been resolved in favour of Hadhrat Aisha (radhiAllaahu anha). However, Nabi (sallallahu alaihi wasallam) waited for Wahi from Allaah Ta`ala in order to settle the matter. Had he done as would have been normal, then there would have been a possibility, that some people would have had this evil thought that (Naoothubillah!) Nabi (sallallahu alaihi wasallam) is squashing and settling this matter so swiftly, because his family his involved. Those who would have harboured such thoughts would become Kaafir. So in order to save many Muslims from Kufr, Nabi (sallallahu alaihi wasallam) underwent all this hardship and difficulty of waiting (one month) for Wahi. Sallallahu alaihi wa ashaabihi wa azwaajihi wa aalihi.

Another point worth mentioning is that if a person=s wife is accused and slandered, and later this proves to be only a rumour and false, even then the husband would not like mention to be made of this incident, in any book. This is only logical and obvious. However, this incident regarding Hadhrat Aisha (radhiAllaahu anha), which is mentioned in the Qur`aan Shareef, is a clear proof that the Kalaam-e-Paak is not a man- made Book, of Nabi (sallallahu alaihi wasallam). If this was (Naoothubillah) a fabricated book of Nabi (sallallahu alaihi wasallam), then he would not have waited for a whole month (and a bit longer) for revealing the innocence of his wife. Would he (sallallahu alaihi wasallam)have underwent all this torment and grief (whilst waiting for Wahi)? And then finally, would he (sallallahu alaihi wasallam) have left these Aayaat regarding a slander against his favourite wife to be read in the Qur`aan Shareef?
Another point which surfaces from this incident is that, whatever Allaah Ta`ala reveals, cannot be concealed by Nabi (sallallahu alaihi wasallam). He (sallallahu alaihi wasallam) has no choice in the matter. Whatever Allaah Ta`ala reveals, is never devoid of lessons and knowledge. Nabi (sallallahu alaihi wasallam) did not have the choice of reducing anything from the Qur`aan-e-Paak. If this was the case (that he (sallallahu alaihi wasallam) had this choice of cutting out some parts), then he most certainly would have omitted these Aayaat.

The incident of the slander presented itself. Aayaat were revealed regarding it. From this we learnt many lessons and laws. There are many admonitions and guidance for the believing Muslims. All this is only to our advantage.

DEMISE

Hadhrat Aisha (radhiAllaahu anha) passed away on a Tuesday evening, the 17th Ramadaan 58 A.H. according to one narration she passed away in the year 57 A.H.

She used to say to those who visited her during her final illness, (out of fear for the reckoning on the day of Qiyaamah): AI wish that I was a stone@, AI wish that I some grass in the jungle.@ During this period, Hadhrat Ibn Abbaas (radhiAllaahu anhu) came to her, and he spoke highly of her virtues etc. She said: AOh Ibn Abbaas, leave it out (what you are saying), I take an oath upon that Being in whose control is my life, I would prefer that I was never born.@

After her demise, Hadhrat Umme Salma (radhiAllaahu anhu) said: AJannat is Waajib upon Hadhrat Aisha (radhiAllaahu anha).@ She also said: AMay Allaah Ta`ala have Mercy on her. Besides Hadhrat Abu Bakr (radhiAllaahu anhu) she was the most beloved to Nabi (sallallahu alaihi wasallam).@

Just before her demise, Hadhrat Aisha (radhiAllaahu anha) made the following bequest, that she be buried at night. She was laid to rest after the Witr Salaat in Jannatul Baqi. Hadhrat Abu Bakr (radhiAllaahu anhu) performed her Janaaza Salaat. She was placed in the grave by the following persons; her nephews - Hadhrat Abdullah and Urwa (radhiAllaahu anhuma), her brother=s sons- Qaasim and Abdullah bin Muhammed bin Abi Bakr (radhiAllahu anhuma), her other brother=s son - Abdullah bin Abdur Rahman bin Abi Bakr (radhiAllaahu anhu). RadhiAllaahu anha - May Allaah Ta`ala be pleased with her.

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